247

THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

VOL. XXII. No. 1. | MADRAS JANUARY 1926. | WHOLE No. 2[illegible].

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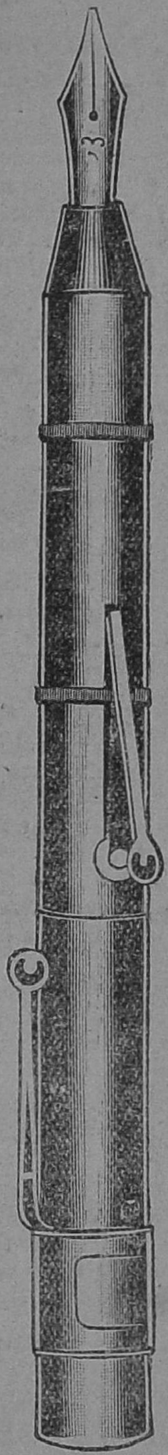

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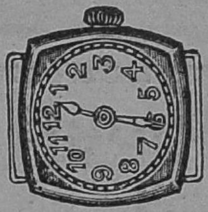

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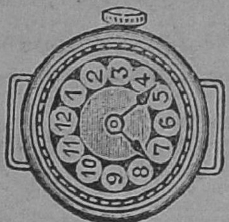

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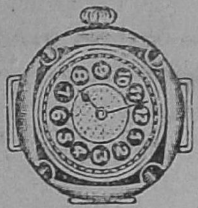

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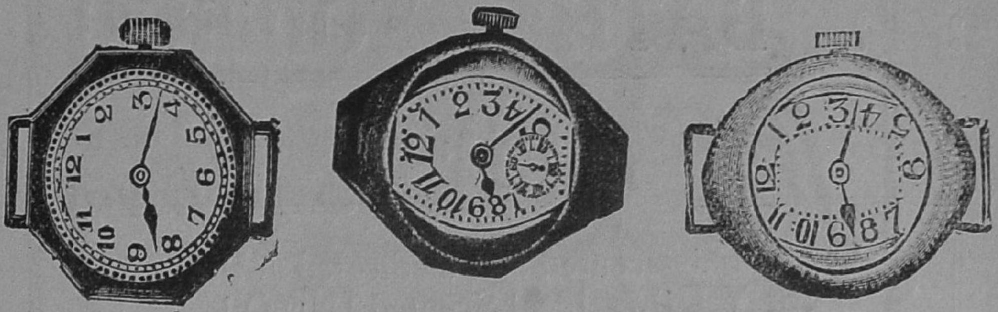

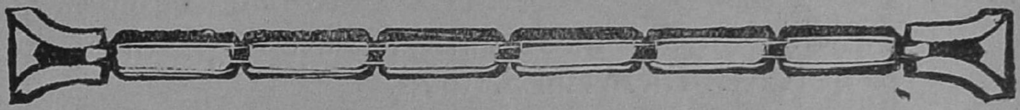

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THE JAINA GAZETTE

VOL. XXII. No. 1. | MADRAS JANUARY 1926. | WHOLE No. 247.

"I worship Lord Mahavira who dispels the sins of the three worlds, Who has taught the Way of Right Belief, Right Knowledge and Right Conduct which lead all Bhavyas to the Eternal and Perfect Siddhi (Moksha) and Whose Lotus Feet illuminate the Jewelled diadems of the Surendras."

THE JAINA CONCEPTION OF MOKSHA.

BY

C. S. Mallinath.

A paper read on 3rd January 1926 at the Third Universal Religious Conference, Madras,

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Pranamāmi Mahāviram lokatrataya mangalam.

Revered Swamiji, Ladies and Gentlemen!

I offer my sincere thanks to the president and the members of Sri Satchidananda Sangha for their kindness in inviting me to read a paper before you on "The Jaina Conception of Moksha." I am conscious of my limitations and I know that I am not qualified to do full justice to the subject. But since none was coming forward and since there was the fear of the subject being omitted I had to respond to the call.

Every religion that believes in soul posits the existence of a final status for it, where it experiences happiness to which, they say, there is no comparison on earth. The conception of this final state of bliss variously called Moksha, Mukti, Nirvana, Salvation Liberation, Emancipation or Heaven is different according to the different religions preached in the different countries at different times. In India for instance the three great religions Jainism, Hinduism and Buddhism give different descriptions of Nirvana. The *advaita* thinkers of the Vedanta system of Hinduism teach that the soul attains Moksha when it is absorbed in the Brahman. The non-monistic thinkers believe that the liberated souls enjoy bliss in the beatific vision of the Lord whom they serve with great delight and devotion. We do not know anything definitely regarding the Buddhist theory of Nirvana. We are told only this much.

> If any teach Nirvana is to cease,
> Say unto such they lie.
> If any teach Nirvana is to live,
> Say unto such they err.

According to the Jaina the liberated soul is not lost in absorption but retains its individuality in perfection. It is not an attendant but a Lord. It is not annihilated but continues to exist. It lives, it knows and it enjoys bliss. It is *Satchitananda.* All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions. It not only preaches the brotherhood of all mankind: but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being. Again all these souls are equal in point of their intrinsic nature to God—a Perfect Soul. Democracy does not end on Earth. It continues in Heaven also. All the Souls that are in Moksha have equality of status, quality and bliss. No soul there is inferior or superior to the other in any way. Before we proceed to study in detail the nature of the Moksha-Jivas, we have to acquaint ourselves with the metaphysical teachings of Jainism upon which rest its grand edifice of Ethics and its goal, Nirvana.

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic. It believes in the eternity of Soul, Universe and Moksha. There are infinite souls *Jivas* in the universe, each one of them being potentially God possessing the qualities of infinite knowledge, infinite perception, infinite power and infinite bliss. They are transmigrating as celestial, human, sub-human, or hellish beings according to their karmas which are commonly grouped under eight heads, 1. Those that obscure the knowledge of the soul, 2. Those that obscure its perception. 3. Those that determine and regulate the experiencing of pleasure or pain, 4. Those which produce delusion, 5. Those which determine the duration of the association of the soul with the body of gross matter, 6. Those which build the body and its limbs, 7. Those which determine the family, surroundings, position and the like of individiuals, and 8. Those which interfere with our doing what we should like to do. The soul has for its natural attributes consciousness, knowledge and perception. It has no form; it is the doer of actions; it is of the same size of the body in which it dwells; it experiences the results of its own actions; it has the tendency of a natural upward motion. The Jivas or souls are primarily divided into two classes—the Bhavyas and the Abhavyas. The Bhavyas are capable of destroying the karmas and of attaining Moksha whereas the Abhavyas are not.

The Universe is a reality constituted of six *dravyas*—Soul, Matter, Space, time, the medium of Motion and the medium of Rest. The Universe was never created and will never be destroyed. Only modifications of the substances are goving on every moment. That which is a mountain to-day may be levelled to a plain to-morrow, that which is clay now may be made into a pot a few hours afterwards, and that which is ice now may be water some time hence and so on. The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial. The substance continues to exist through change.

The Jain cosmography describes the Universe (the macrocosom) to be of the form of a human being (the microcosom)

standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres called the *vātavalayas* or wind-sheaths and is divided into three regions the nether world, the middle world and the celestial regions all being situated one above the other from bottom upwards. Above the celestial regions, at the very peak of the universe is the Blessed Region of Moksha called Siddhasila in Jainism. The following description of the place is given in the Scripture :—

"Twelve yojanas above the Vimana Sarvartha is the place called Ishatpragbhara, which has the form of an umbrella; there the perfected souls go. It is 45,00,000 yojanas long, and as many broad, and it is somewhat more than three times as many in circumference. Its thickness is eight yojanas, it is greatest in the middle, and decreases towards the margin, till it is thinner than the wing of a fly.

"This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Jinas. Above it is a pure blessed place called Sila, which is white like a conch-shell, the anka-stone, and Kunda flowers; a yojana thence is the end of the world. There, at the top of the world, reside the Blessed Perfected Souls, rid of all transmigration, and arrived at the excellent state of perfection.

"They have no visible form, they consist of life throughout, and they are developed into knowledge and faith, they have crossed the boundary of the Samsara and reached the excellent state of perfection."

There is no place in the Jaina Theology for a personal God who creates and rules the world. The God of the Jainas is the all-knowing, pure and perfect soul which resides in Siddhasila. It is called Siddhatman, Paramatman, Siddha Parameshti or Siddha. There are infinite such souls in Siddhasila. They are devoid of the eight Karmas but possessed of the eight qualities of perfect faith, infinite knowledge, infinite perception, infinite power, extreme refinement beyond sense perception, infinite capacity for giving place (penetrability), quality of being neither light nor heavy, and undisturbable bliss. They are free from birth, old age,

disease, death, grief, pain, fear, hunger, thirst etc. The Siddha is slightly less than His last body (*Kinchinyuna-charamadehado*). He is the knower of Loka and Aloka (*Loyaloyassa-Janavo*). The Siddha is not to be born again at any time in Samsara. Hence He is neither a cause nor an effect. Even if there be a cosmic disturbance violent enough to destroy the three worlds, still no change is observable in His condition. He will continue to exist in his pure and perfect status enjoying infinite bliss (*ananta sukha*).

Such is the conception of Moksha which the Jaina wants to attain. But how is this to be achieved. There is only one way and there is no second one. It is through *Svasamvedana Jnana*—Realisation of one's own self. The Paramatman that is hidden in every one of us can be realised, revealed and seen face to face. This is Moksha. All the great religions appear to preach the same truth. The ancient Hindu proclamation *Tattvam asi*, Christ's exhortation, "Behold the Kingdom of God is within you," and Mahomed's saying, "He who knoweth his own self knoweth God" cannot mean anything else. But self-realisation is not an easy step that can be taken here and now. It is not like a physician's draught that can be taken in to cure the disease of birth and death. It is an Ideal by itself. It is next to Godhead. It is the last gateway passing which we get into the *Sanctum Sanctorum* of Nirvana.

This Gateway can be reached only after walking a long way of purifying the soul by religious austerities prescribed in the Shastras. Srimad Umaswami says, "Samyak Darsana Jnana Charitrani Moksha Margha"—Right Faith, Right Knowledge and Right Conduct constitute the Path to Moksha. Neither Faith nor Knowledge nor Conduct alone can lead a Soul to Mukti. They must supplement each other and must be of the right kind (Samyak). A person aspiring for Nirvana should have right belief in the nature of the tattvas i.e. the soul, non-soul, how the karmas come into the soul, how they bind the soul, how the karmas can be stopped, how to free the soul of the karmas already associated with it and lastly the nature of Liberation.

A Samyakdhrishti, as the person having right faith is called, has unshakable faith in the Jaina Siddhanta: has no desire for sensual enjoyment; loves the virtuous for their excellent qualities without feeling disgust with their bodies, which though impure by nature in all cases, are purified in their case by the triple jewels of right faith, right knowledge and right conduct. He will not recognise the authority of false creeds which can only lead to pain but he will not bear any ill-will towards their adherents, and will abstain from wounding their feelings by word or deed. He will say to himself, "Everybody respects his own religion. I have no right to interfere with their views and speak ill of their belief. I can only preach my own and let them judge for themselves what it is worth for." He will remove the misconceptions about his religion and will re-establish those who are wavering in the Right Path. He will have love and respect for his co-religionists and will spare no pains to preach his religion for the benefit of all mankind. He will not subscribe to any of the superstitious beliefs. He will be free from pride arising out of any cause.

He will study the Scripture which reveals the nature of things neither insufficiently, nor with exaggeration nor falsely but exactly as it is and with certainty. This is the acquisition of Right Knowledge from the ordinary point of view. From the realistic point, knowledge of one's own self forms the Right Knowledge.

Right conduct is of two kinds—Sakala or full and vikala or partial. The householder observes the partial or the qualified right conduct. There are eleven stages in the life of the householder which train him gradually for the ascetic's life. In the first stage the householder has perfect faith in *Apta*, *Agama* and *Guru*, in the second he observes without transgressions the five *anu vratas*, which consist in the avoidance of the gross forms of himsa, falsehood, theft, unchastity and love of possessions and the seven *sila vratas* which are limiting one's sphere of activity, refraining from wanton purposeless activity likely to cause injury to others, putting a limit to the choice of the objects of senses, limiting the sphere of one's activity for fixed periods, devoting a particular

period of time every day for meditation, fasting on the eighth and the 14th days of every fortnight, and the giving of gifts to *Gunanidhiye* those who possess excellent qualities without expecting any return. In the third stage the householder performs meditation three times a day; in the fourth he makes fasting a regular practice four times every month; in the fifth he gives up eating green vegetables and seeds; in the sixth he gives up the practice of taking any kind of meal or drink in the night; in the seventh he abstains from sexual intercoure; in the eighth he renounces all undertakings involved in service etc.; in the ninth he gives up the worldly possessions; in the tenth he even refrains from giving advice on any worldly affair. When he reaches the 11th stage he leaves his home, proceeds to a forest where ascetics live and taking the vows in the presence of a *guru* and performing austerities, lives on food offered by the householders and wears only a small piece of cloth.

This stage forms the threshold to the ascetic's life which is an indispensable necessity for meditation and self-realisation. When the aspirant for Moksha crosses this stage he becomes a Saint, a Muni, devoid of all attachment. He is centered in his own Self and has no attachment even for his body. He observes the vows in their entirety. He is a Sakala Charitri. He has control over his mind, speech and body and is careful in all his movements to avoid injury to any living being. He is the abode of Forgiveness, Humility, Straightforwardness, Contentment, Truth, Restraint, Austerities, Renunciation, Non-attachment, and Chastity, all being of the highest degree. He sits in meditation on the divine nature of his Self, the transitoriness of the worldly pleasures, the misery of Samsara, the nature of the Universe and so on. He patiently undergoes the sufferings resulting from hunger, thirst, cold, heat, insect bite, abuse, torture, disease etc. The qualities of the Jaina Muni are described as follows. In forgiveness he is like the earth, in having pure thought freed from Raga or Dvesha he is like crystal water, in burning his Karmas he is like fire, in being without attachment he is like the air, and in not transgressing the limits of his vows he is like the ocean. In order to destroy the Karmas

and free his soul the Saint performs the following 12 austerities which are external and internal. The 6 external austerities are fasting, eating less, taking a mental vow to accept food from a householder only if a certain condition is fulfilled, daily renunciation of one or more of the *rasas* like ghee, milk etc. which fatten the body, sitting and sleeping in a lonely place devoid of animate beings, mortification of the body so long as the mind is not disturbed. The 6 internal austerities are Expiation, reverence for one's superiors, service to the more spiritually advanced, study of sacred scriptures, giving up attachment to all things both internal and external and devoting one's time in Dharma Dhyana and Sukla Dhyana righteous and pure concentration.

When the Saint through his Tapas destroys the four Karmas which hinder the knowledge, perception, power and bliss of his soul it shines forth in all its glory with infinite knowledge, infinite perception, infinite power and infinite bliss. This is called Bhāva Moksha. The Saint becomes a Kevali an Omniscient Being. Celestial beings come down to perform worship to the Kevali. This is the Jivanmukta stage in which the Jiva has begun to enjoy the Heavenly Bliss here on earth. Men, animals and birds gather around Him to hear His teachings. When the Kevali destroys the remaining four Karmas His body disappears and the liberated soul shoots up to the top of the universe to the Region of Eternal Life and Bliss. This is said to be Dravya Moksha.

A word about the Tirthankaras of the Jains. The soul which in a repeated succession of births has purity of right belief, reverence for those who are on the path of Liberation, observes the vows faultlessly and subdues the passions, pursues right knowledge has perpetual apprehension of mundane miseries, gives charities, practises austerities according to one's capacity, protects Sadhus from troubles, serves the meritorious, has devotion for the Arhats, Acharyas, Upadhyayas and to the Holy Scriptures, performs the daily religious duties, preaches the path of Liberation and has affection for one's comrades on the path of Liberation,—such a soul attracts what is called Tirthankara nama-punya—which makes the soul to be born as a Tirthankara, a great Teacher and

Saviour of Mankind. To preach the way of Salvation to the suffering humanity the Tirthankaras appear in every Kalpa or cycle of time. As soon as the Tirthankara touches His mother's womb many glorious dreams are experienced by her! On the five auspicious occasions viz. when the Tirthankara comes into the womb of His mother, when He is born, when He becomes an ascetic, when He attains pure knowledge and when he enters into Nirvana or the Blessed State the great deities like Indra etc. worship that great soul with great pomp, care and veneration. Because He gets these five worships called the five Maha Kalyanas, the Tirthankara is called the Arhat, the lord of the ananta chatushtayas—the four infinities of Perception, Knowledge, Happiness and Power. The following four atisayas also are possessed by the Arhat. 1. *Apayapagama*—He is not touched by grief etc. 2. *Jnana* all the phenomena of the world are known to Him. 3. *Puja* all the living beings of the world worship Him. 4. *Vāchana*. His teachings are pleasant, useful and intelligible to all. The Tirthankara is the visible Lord—the God who could be actually perceived. The sacred books of the Jainas describe His glorious appearance, qualities and lordliness. From the moment of His birth the Tirthankara is possessed of the three kinds of knowledge viz. the sensuous, the scriptural and the clairvoyant. From the moment of His birth, His body is perfectly pure; no stain, no sweating can ever be found in it; no excretions from His organs; the flesh and blood of His body are purely white; His words are always pleasing and beneficial to all the living beings; His beauty is indescribable and incomparable; His body gives out sweet and fragrant smell; 1,008 marks of supreme beauty are seen on His body; He possesses great strength; His body is such that it cannot be cut; His constitution is symmetrically built. When He attains omniscient knowledge, His body becomes shadowless; He takes food no more; He is free from troubles; His eyelids do dot wink; He is free from injury; Wherever the Thirthankara goes, famine disappears; People understand all sciences and arts by meditating on Him; His nails and hairs do not grow any further. The Lord moves in the air; He appears to face all the four

directions simultaneously. His speech is such that it is understood by all the creatures; the fruits, flowers, etc., of all the seasons are found in the region where the Lord stays; All creatures are friendly with one another; Everywhere in the country, peace, prosperity and amity prevail at the advent of the Tirthankara. All kinds of epidemics and diseases disappear; The lame walk; the deaf hear; the dumb speak; the blind see; and the maimed are made whole. The depressed become cheerful and the angry get pacified. The place where He preaches, called the Samavasarana, is very pure and clean; Cool, fragrant, light Zephyr blows around Him; The god Vayu-kumara removes all dust from the Samavasarana; The god Megha-kumara sprinkles cool and sweet-smelling water; The deities and men cry out shouts of Jai! Jai!! Victory! Victory!! All kinds of grain grow in plenty; Akasa and the directions are pure; eight kinds of auspicious things attend the procession; i.e. Umbrella, chowrie, banner, Svastika, mirror, Kalasa, vardhamanaka, bhadrasana; Golden lotuses blow at every foot-step of the Arhat; The Dharma-chakra precedes the Sacred procession.

The Lord goes to different countries and reveals to all the living beings, in a language which is intelligible to all of them, the true nature of Soul, Universe, Moksha and the Way to Moksha. When His Mission on earth is about to close He proceeds to a quiet place and there meditating on the Divine Self within Him destroys the four *agathi* Karmas; and His supremely shining body disappears and the Lord is now a Siddha—an emancipated, eternal-bliss enjoying Soul.

To sum up Jainism teaches that there are infinite souls in Moksha and infinite souls in the Universe. Every Soul is potentially God associated with karmas. When the karmas are destroyed the Soul is freed and its natural attributes shine forth, It becomes God. Every soul is responsible for its own actions. It has no Saviour beside itself. It retains its individuality in Moksha as it has here. The liberated soul never comes down to the world again. It continues to enjoy eternal life and bliss. The Way to Moksha lies in Right Faith, Right Knowledge and

Right Conduct. The whole Right Conduct is implied in the Primary Jaina Teaching "Ahimsa Paramo Dharma." Non-injury is the Highest Religion. Ahimsa is not merely non-injury but it also implies positive love and mercy for others. The Jaina should not only not do injury to any living being but should prevent others from committing it and should try to decrease the suffering of others and increase their happiness and preach to them the way to Moksha. Such is the teaching of the Blessed Lord Mahavira.

Let me conclude with the daily prayer which every Jaina says :

Let there be prosperity for all living beings,
Let the king be victorious and righteous,
Let there be rain in every proper season,
Let diseases die and famine and theft be nowhere,

Let the Law of the Jina give all happiness to all the living beings of the world.

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BUDDHISTIC AND JAINA VERSIONS OF THE STORY OF RAMA.

By Prof. A. Chakravarti, M.A., I.E.S.

IT is a well known fact to students of Indian History that the story of Rama is found in different forms outside the great epic of Valmiki. Besides its influence on the traditional Hindu literature, it appears to have moulded to some extent the literature of the Jainas and the Buddhists. Unlike the life history of Krishna which has become almost sectarian even within the Hindu fold, the life of the ideal Prince, Rama, has been for centuries the source of religio-ethical inspiration for all the Indian schools of thought, irrespective of religious denomination. That Rama's life exerted to a considerable extent a wholesome influence on Indian thought and literature is well borne out by literary works besides the great epic of Valmiki, of Kalidasa and Bhavabhuti in Sanskrit, of Kambar in Tamil and Pampa in Canarese.

Here we are mainly concerned with the Buddhistic and Jaina variations of the life-history of the great Kshatriya hero who is immortalised in the Ramayana. We need not enter into the discussion whether it is merely fictitious, constructed after the fashion of Homer's Illiad. It is now generally recognised that it is more than mere allegory and that the characters are, some of them at least, historical figures and not merely-personification of certain occurrences and situations. Sita whose abduction by Ravana and subsequent recovery by Rama constitute the plot of the entire poem is not "merely the field-furrow celebrated in the Rig Vedic hymns." She is not merely a representation of Aryan husbandry as was suggested by Weber. We have to accept the Indian tradition to be historically sound and we have to maintain that the story has definite historical background inasmuch as it centres round the great hero of the Ikshvaku race. The warrior heroes of this royal house are always referred to with great veneration in ancient Indian literature whether of the Hindus, the Jainas or the Buddhists. This fact itself is indicative of a period in Indian History long before the secession of the Buddhists when the Ikshvakus played the part of the leaders of national thought and

culture. The Jaina faith claims its origin from one of the celebrated members of that race—Lord Rishaba. This Rishaba, the founder of Jainism is also spoken of as Pura-Deva, Purukula-Tilaka, which terms clearly indicate the identity of the Purus and the Ikshvakus. The Sakyas, a Kshatriya class of Maghada to which Gautama Buddha belonged trace their lineage to the Ikshvakus. Leaving the validity of their claim an open question, we have to recognise the implication of that alleged relationship. The early Buddhistic writers did certainly consider it a great privilege to connect their founder with this celebrated royal house. Thus the Hindus, the Jainas, and the Buddhists all claim the proud privilege of obtaining their great religious leaders from that ruling race to which Rama himself belonged.

It is not necessary for us to give a summary of the story of Rama as given by Valmiki for the simple reason that it is so well known to every schoolboy and schoolgirl. As we indicated above, we have to notice the variations. The story in Buddhistic literature figures as one of the Jataka tales or Buddhist Birth-stories.

Dasaratha-Jataka contains the story of Rama as told by the Master for the benefit of a land-owner who lost his father. This man on his father's death was overwhelmed with sorrow and therefore did not attend to his duties. For the purpose of consoling this disciple, the Master spoke about "the wise man of old who exactly knew the eight conditions of this world, felt at a father's death no grief, not even a little." Then at the request of that bereaved land-owner the Master narrated the story.

"Once upon a time at Benares a great king named Dasaratha renounced the ways of evil and reigned in righteousness." Of his sixteen thousand wives, the eldest queen consort bore him two sons and a daughter. The elder son was named Rama Panditha or Rama the wise. The second was named Prince Lakshmana or the Lucky and the daughter's name was the lady Sita. In the course of time the queen consort died. The king set another in her place as queen-consort. She brought forth a son—Prince

Bharata. The king loved his son much and said to the queen, "Lady, I offer you a boon, choose." She accepted the offer but put it off for the time. When the boy was seven years old, the mother wanted the boon, that her son should be declared the heir to the throne. The King did not like the idea and hence declined the boon. Fearing mischief at the hands of the step-mother the King wanted to send away his two sons and daughter from the capital so that they might live in safety elsewhere. He summoned the soothsayers and asked them to determine the limit of his life. They told him that he had twelve years longer to live. So the King told his sons, "After twelve years you must return and lift up the royal umbrella." Sita wanted to go with her brothers. They proceeded out until at last they came to a convenient place near the Himalayas. There they built a hermitage and lived, feeding on wild fruits.

King Dararatha pined after his sons and died in the ninth year. The queen wanted Bharata to become King, but he would not consent to. that. And so he went to fetch his brothers. He saw Rama Panditha at the hermitage and divulged to him the sad news. Rama Panditha neither sorrowed nor wept, but when Lakshman and Sita returned in the evening from the forest with fruits, they fainted at the news. Bharata could not understand why Rama remained unmoved. "I wonder what can the reason be that he grieves not." So he asked Rama for an explanation of his strange behaviour. Rama in reply explained the philosophy of "the impermanence of things" and said that grief and sorrow would only mean ignorance of the nature of reality. The wise would not grieve for the inevitable. When Bharata requested him to accept his father's throne he would not go immediately. "If I go now I shall not carry out my father's bidding. After three more years I will come," so he sent the other three to carry on the government. They returned to Benares with Rama's sandals. For three years they ruled the kingdom with the help of the sandals. When three years were over, the wise man Rama came out of the forest and entered the park outside the city of Benares. His brothers hearing of his arrival proceeded with a great company to

the park and making Sita the queen-consort gave to them both the ceremonial sprinkling. The great Being reigned there in righteousness for sixteen thousand years and they went to swell the hosts of Heaven."

The following note is added :—At that time the King Suddodhan was King Dasaratha, Mahamaya was the mother, Rahula's mother was Sita, Ananda was Bharata and I myself was Rama Panditha.

In this version there is no mention of Sita's abduction by Ravana and Rama's punitive expedition to Lanka. Hence we are not able to gather anything about the characteristics of the race to which Ravana belonged. Since the story was narrated with a special purpose it confines itself to the description of the attitude of the wise man Rama at a moment of great domestic calamity. From the absence of any reference to Ravana, we cannot infer that the Buddhist writers were ignorant of the several non-Aryan tribes in the south. Another point we have to notice is about Sita. She is made the sister of Rama, though finally she figures as the Queen-consort. We are not aware of any other case in Indian history analagous to this. Are we to suppose that the writer of these tales was aware of the practice of the Egyptian Ptolemies and imported the custom into the most celebrated royal house of India? Whether there was any other fuller version of the story in early Buddhistic literature from which this particular piece is quoted, we are not in a position to determine.

A fuller account of Rama is found in Jaina literature. There are two forms of the Jaina tradition—one Jinasena's account and the other Ravishena's account. Jinasena was the spiritual teacher of king Amoghavarsha of the Rashtrakuta line. Jinasena was the author of *Adipurana* which deals with the early history of the Jainas and mainly narrates the life history of the founder Lord Rishaba. As Jinasena died before completing the whole history of the Jainas, the work was continued by his disciple Gunabhadra and it is known as, *Uttarapurana*. The two together form the Mahapurana of the Jainas—an authoritative work dealing with the twenty-four Tirthankaras of the Jainas from Rishaba to Mahavira Vardha-

mana. The incidents in the story of Rama are supposed to have happened about the time of Munisuvrata, the twentieth Tirthankara. This version is also found in the *Sripurana* a prose work in mixed Sanskrit and Tamil—a style known as Manipravala.

The second version is by Ravishena a Jaina poet of a later age. His famous work is Padmapurana, of nearly thirty thousand verses dealing with Rama's life and adventures. This version is evidently the basis for Pampa's Ramayana in Kanarese, which was edited by Sir L. Rice with a valuable introduction in English. Though there is a slight difference between the two about the parentage of Sita, they are in agreement in all the other respects. There is an important ethnic difference between the Valmiki version and the Jaina version. The Rakshasas and the monkeys are well-known to students. The racial antagonism in Valmiki is as marked as the Rigvedic one. In spite of the general admission about the renowned scholarship of Hanuman and Ravana even in the Vedas and other '*Kalas*, strangely, one is made a barbarian and the other a specimen of a sub-human species. This attitude rather supports the view of Talboys Wheeler that "Valmiki the author of Ramayana appears to have flourished in an age of Brahmanical revival." and "that the poem represents the struggle between the Brahmans and the Buddhists, the latter being described as Rakshasas." Substitude the word "Jainas" for "Buddhists" and the proposition becomes more probable historically as will be evident from the latter portion of this paper. Now to the point of ethnic importance. Jaina references, religious and literary to Ravana have never been deprecatory. The races to which Ravana and Sugriva belonged respectively are spoken of as two branches of the famous race of *Vidhyadharas.* They are scarcely referred to as Rakshasas and Monkeys. This race of Vidyadharas is referred to with respect from very ancient times and it is always described as of the Jaina faith, though many of them like Ravana, though a Jaina by birth, did not keep true to the Jaina ideal,

(*To be continued*).

THE NITIVAKYAMRITA OF SOMADEVA SURI.

BY

Rao Bahadur K. V. Rangaswami Aiyangar, M. A.

THERE is no part of our ancient Literature, northern or southern, Sanskrit or Tamil, to which the Jains have not made some notable additions. Whether it be Indian lexicography or rhetoric, the multiplication table or medical science, some important works in the subjects are by Jains. It is not therefore surprising that the field of Rajaniti (Polity) has been laid under contribution by a great Jain teacher, Somadeva Suri, the author of the *Nitivakyamrita*. (Nectar of the maxims of polity.)

There are not many authentic facts now available about the life and achievements of Somadeva. His personality is however writ legibly in his works, and particularly in his little treatise on Politics. In the colophon to the Nitivakyamrita, he refers to himself, in the conventional euologistic form, which is not an indication of mere vanity as the favourite pupil of Srinemideva, "whose feet were kissed by the crown of all those proficient in logic, whose river of fame flowed from the victories gained over 55 great dialecticians;" as the brother of Mahendradeva Bhatta "the terror of his rivals, and the lion of Syadvada" etc., and as the dependant (asrita) and biographer of King Yasodhara. This Yasodhara is the contemporary and feudatory of Krishna III, the famous Rashtrakuta conqueror (940-969 A.D.) In the Yasodhara-maharaja-charita or Yasustilakachampu, we have a panegyrical biography of Yasodhara by Somadeva. That he was the author of these two works and of several canonical works, such as Shannavatiprakarana, Muktichintamani, Trivarga-mahendra-matali-sanjalpa, is all that we now know of Somadeva.

Among these works however, the Nitivakyamrita, as a valuable though not an altogether original contribution to the literature of Nitisastra, will alone command attention now-a-days, though the case must once have been different. Neither the

canonical treatises nor the flamboyant panegyrics are likely to be read or remembered, except by Jains. The Nitivakyamrita has been a rare book, for many centuries almost an unknown work. But it is an extremely useful manual for the study of our ancient politics. If it has neither the magistral character and wide range of the Arthasastra of Kautalya, nor the discursiveness of Kamandaka's Nitisara, and the extant Sutra Niti Sara, it has at least the merits of being attractively written in a simple and lucid way, so as to be more fit than any of the other similar works for the beginner in Rajatantra. In this respect, it might stand to the study of Hindu Polity, as the Amarakosa has stood to the study of Sanskrit. It attacks fundamentals, and enunciates in simple and measured languages the elementary principles of the science and art of government (Rajaniti), as it was understood and observed in Somadeva's days.

It has to be conceded that there is a steady decline, from Kautalya and the great Smritis, from Kamandaka and even Sukra and the great commentations on the Manava Dharma Sastra and the Yajnavalkya Smriti—to Somadeva. The traditions of vigorous and original speculation, and of excursion into untrodden by-paths of Polity find but a faint echo even in Somadeva. He borrows openly and largely from Kautalya and the Dharma Sutras, but does not acknowledge his obligation, by express citation. Whole passages and Sutras are sometimes quoted without reference to their authors. This is not however mere plagiarism, for Somadeva was obviously not a plagiarist. He must have intended his manual for those to whom the works he cited were accessible, and who would easily recognise the submerged quotations. Perhaps also, as a pious Jain, he wished to refrain from citing as authorities the Brahmanic Dharmasastras, though as a keen and tolerant student he felt and benefited from their political wisdom.

The Nitivakyamrita deals only with Rajaniti, unlike other Arthasastras, such as those of Kautalya, which cover the entire field of the science and art of Government. Somadeva restricts himself to the study of Monarchy or Kingship, the prevailing form of government in his day, and tries to lay down the fundamental laws of its successful and progressive maintenance. In doing so,

well-known maxims from the Dharmasastras are cited and strung together in ordered categories, and explained in their logical sequence.

For its size the Nitivakyamrita is a very comprehensive work. It contains about 31 chapters (prakaranas). In the first nine chapters, the three *purusharthas* (Dharma, Artha. and Kama) the six sins, and knowledge, in its four branches, (Anvikshiki, Trayi, Varta, and Dandaniti) are treated in a general way. These chapters provide the back-ground for the study of the subject. Thereafter, are studied in detail, one by one, though not in their usual order, the *Saptanga* (Ministers, Priests or Preceptors, Commanders, Managers, Spies, Counsellors) the seven Kantakas (the King, Ministers, the People and Assemblies, Forts, Treasure, Army, Allies) etc. The other prakaranas lay down practical maxims for the guidance of kings, and deal with such matters as protection from enemies, the conduct of war, the daily routine of royalty, and the administration of civil justice.

Throughout the work the attention is centred on Monarchy. In Somadeva's view (as in Kautalya's) the king is the heart of the State, and the root of the seven limbs (prakritis.),[1] and in his work again there is another exaltation of royalty. [2] "The king is the cause of the Golden Age ; If he protects the people justly, the quarters satisfy all desires of the subjects, and Indra pours forth rain in the proper season." The doctrine of the divinity of Kings is advanced (P. 114) in the quotation, from Manu *Navishnuh Prithiveepatih.* The same idea is maintained in another place (p. 66). "All the guardians of the quarters truly wait upon the king. Therefore, though the King is an intermediate guardian of the quarters, he is held to be the best of them." [3] The duty of respect and obedience to the king is preached, for "the learned hold in respect even an unorthodox king." To obey him is to be

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1. *Swamimoolah sarvah prakritayo.* (p. 62)
2. *Raja Vishishtasya Kalasya karanam. Nyayatah paripalake ragni prajanam kamadugha disah. Kalecha varshati maghavan sarvaschetayah prasamyanti.* (p. 66)
3. *Rajanamanuvarttante sarvehi lokapalah. Tena madhyam-apyuttamam Lokapalam rajanamahuh.* (p. 66)

prosperous. The king's order should not be disobeyed by anyone, and disobedience will not be condoned even where the offender is the king's own son. [1]

But Somadeva is not a slavish worshipper of regal power. " How can he be a king who does not protect his subjects ?"[2] he asks. He lays great emphasis on the *duties* of kings. The chief of them is protection. " The protection of his subjects is the king's sacrifice." That the obligations of the sovereign and the subject are reciprocal, and that taxes are paid as the price of protection are stressed in a passage :—

Paripalako hi raja sarvesham dharmanam shashtamsamapnoti.
(p. 18)

And Somadeva quotes Manu in support.

Uncha shatbhagapradanena vanasthascha tapasvino.
Rajanam Sambhavayantisa apadbhyastanm gopayati.

The Kingship which Somadeva envisages is not an absolute but a limited monarchy. The king is to do nothing without first taking counsel.[3] Somadeva lays down the procedure for taking the right counsel. The value of the advice received will depend on the character of the advisor, even more than on the words of advice.[4] Somadeva recognises the claims of caste by giving only to the members of the first three orders eligibility to high ministerial office. Only one who is learned in the law and the usages and traditions of the country, and is truthful, honest and pure in character should be chosen as a minister. A small council of five or six ministers is recommended in preference to a single premier or even to two co-ordinate ministers. Not only is the advice of many more valuable than the advice of one, but where there are many there are not the same temptations for disloyalty or sedition that there is when there is a single vizier or two ministers who might collude together. To a king the *Mantri* and the *Purohit* are like mother and father. Ministers and *Purohits* are good both for

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1. *Aagna phalamaisuwaryam. Rajagnya hi sarveshamalanghya, Agnya bhanga karinam putramapi na saheta.* (p. 64)
2. *Sa kim raja yo na rakshati prajam.* (p. 17)
3. *Naavicharya kimapi karyam kuryat.* (p. 56)
4. *Vakturguna gauravat vachanagauravam na svatah.* (p. 58)

counsel and as a check on a king inclined to be impulsive and self-willed.

There are some points of special interest in Somadeva's work to which a reference is due. He emphasises the importance of Revenue and a Treasury to the king. "The life of the king depends on his treasure and not on his corporeal existence. If his treasure is exhausted, for fear of losing his kingdom he will perforce prey upon his people, on the cities and on the countryside alike."[1] The importance attached to the obtaining of a large revenue is indicated in another passage where some extraordinary sources of income for replenishing the royal fisc are recommended.

"All that wealth may be taxed which does not go to the maintenance of temples, brahmans, the working classes, charitable and religious institutions, sacrifices and the wages of the government's servants. Such taxation may be of village-funds, the wealth of rich widows, and of inheritors of large estates, the earnings of courtesans and of corporations, and the savings of the profane mendicants. Extravagant grants and gifts of previous rulers may be resumed, and benevolences or free gifts may be demanded from the rich both in towns and in the country. Presents may be received from the Palace chamberlains, ministers purohits and other royal officers. By these means may a depleted treasury be replenished."[2] Like other Indian publicists Somadeva recommended the control and regulation of trade by market and price regulations. "The king must exercise personal care in safeguarding the correctness of weights and measures used by

1. *Koso hi maheepateenam jeevanam na pranaah. Ksheena koso hi raja paurajanapadananyayena grasate-rashtra sunyata bhayat.* (p. 81)

2. *Devadvija vanijam dharmadhvara parijanaanupayogi dravya Paribhoghairadhya vidhava-viniyogi-gramakoota-ganika-sangha Pashandi vibhavamsapratyadaanaih samriddhath Paura-janapada Dravina samvibhaga prarthanairanupakshshyaya-srikarana-mantri Purohita-srotriya mitra-samantantapalanunaya ksheena kosah kosam kuryat.* (p. 32)

traders because tradesmen are given to cheating even under the very nose of their customers. Profiteering and usury are forfeit to the king. Traders should receive only a fair return. Speculators on a small capital as they do not undergo a sufficient risk must surrender all excess profits to the king.[1]

Somadeva has some very useful suggestions to make on the social services of the state and on social insurance. It is not out of the well-known spirit of Jain charity but as a ripe maxim of social well-being that he recommends that a king should cherish the aged, the infirm, the decrepid, the poor, and all cattle as though they were his near relations.[2]

Usury and usurers are the curse of a country and the destroyers of its wealth. They must be under the surveillance of overseers and inspectors appointed for the purpose by the state.[3]

To a modern reader, and to one who does not know how toleration is the very blood of Indians, the following passage in the Nitivakyamrita where the Jain teacher puts in an eloquent plea for religious Toleration will prove of great interest. "Like the Sun's light, Dharma is the common heritage of all. Particular usages are special to classes and castes. Each man's special Dharma is always based upon the behests of his own scriptures. For any transgressions, the propitiation to be done is as ordained in his religious books Let each person worship the deity for whom he has real devotion. Any religious service wanting in *true* devotion is the source of evil rather than of good. The *varnasramadharma* prescribes its own remedies for transgressions of duty. Hence, that alone redounds to the good of both the king and the subject,

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1. *Panya tula mana visuddau tu raja svayam jagaryat. Navanigbhyassanti pasyatoharah. Spardhaya krita moolya vridhirbhand eshu ragnyah. Yathochitam tu moolyam bhanda vikreturh. Alpad royena mahabhandam grihnato moolyaavinasena tadbhandam tu ragnyah.* (p. 22)

2. *Vriddha-bala-vyadhita-ksheenan-pasuun-bandhavaniva poshayet.* (p. 21)

3. *Teshu sarve anyaya vriddhayo vardhishikastantram kosam desam cha vinasayanti.* (p. 23)

which allows the free exercise by each person of his own special *dharma.*[1]

The curriculum of regal studies recommended by Somadeva contains some important additions to the subjects recommended by earlier writers. He includes Ethics, Logic, and Metaphysics under Anvikshiki, and recommends the study and practice of instrumental music, both ordinary music and martial music, the knowledge of precious stones (Ratnapariksha) and Erotics (Kamasastra). A strange assortment of studies to be prescribed by an ascetic and a Jain : [2]

An interesting question about the Nitivakyamrita which has already been raised is Somadeva's use of the Kautalya Arthasastra. He cites the very words of Kautalya, and with much literary skill weaves them into the general texture of his own sentences, but he does not refer to his sources and authorities. Thus the passage *Dharmarthaavirodhena kamam sevate. Na nissukhassyat. Samam va trivargam sevate* (p. 5) is from Kautalya (Mysore Edn. p. 12, lines 15-16). The definition of the four vidyas, on page 10, *Aanveekshiki trayee varta dandaneetischatasra vidhah* is similarly from Kautalya (ibid p. 6, l. 9). The choice of ministers p. 87. *Pitru Paitamaha Sambandharubadham Sikshitamivanuruktam Krita Karmanam cha Janamasannam Kurvita. Nanyadeslyama Kritarthamanam Svadesiya va apahrityopagrihatam* is again from Kautalya (ibid page 42). Numerous other instances may be given. Somadeva alludes to the Kautalya legend. Thus on page 25, he enforces the importance of having good ministers, by reference to Kautalya's services to Chandragupta Maurya, and on page 52, he mentions the legend that Kautalya had King Nanda assasinated by a secret emissary.

We can do no more than surmise as to the motives or this reticence of Somadeva as to his sources. As an orthodox Jain he

1. *Aadityaloka iva dharmah sarvesham sadharanam khalu. Visheshanushtane tu niyamah. Nijaagamoktanushtanameva prayaschittam. Yo yasmin deve sraddhavan khalu tam devam pratishtapayet abhaktaih kritah poojopacharah sadyah sapaaya bhavanti. Varnasramanam svachara pracchutu trayeeto visuddhih. Svasvadharmasankarah prajanam cha trivargenopasandhattye.* (p. 17)

2. Page 10. Bombay edition,

disliked to recognise as *arsha*, works of brahmanic origin, and therefore refrained from citing the names of Manu, Yajnavalkya, Kautalya and others even when he borrowed freely from them. Or, he set out to himself only the simple task of composing an elementary hand-book on Rajaniti, and the limited scope and standard of his work excluded the citation of authorities. If the second presumption is valid, as regards the restricted scope and aim of Somadeva's work, it must be said that his endeavour has been eminently successful. The Nitivakyamrita remains to-day as it probably was for many generations, a brilliant introduction to the great literature of Indian Arthasastra.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

Translated into English by Harisatya Bhattacharyya, M.A., B.L.

(Continued from page 369 of Vol. XXI. No. 12 for 1925.)

The Venerable.

Now, The Eighth Chapter.

Sutra, 1.

A Debate consists in the system of arguments *pro* and *contra* for establishing one proposition by refuting the other,—the two propositions being admittedly opposed to each other.

Commentary.

The nature of an object is determined through the *Pramana* and the *Naya* which have been described. The application of these constitutes the *Vada* or Debate. The word 'Opposed' in the text signifies that the two propositions should not be finally determined by the *Pramana* before the *Vada* begins. An instance of two such mutually opposed propositions would be,—1. 'A thing is absolutely eternal.' 2. 'A thing is eternal in some respects.' But the propositions,—1. 'A thing has qualities (*guna*).'

2. 'A thing has modes (*paryaya*)'—are not mutually opposed. The two phenomena, in order that they may be opposed, must inhere in one and the same (aspect of the) thing and must have one and the same time. The proposition, 'Intelligence (*Buddhi*) is non-eternal' and the proposition, 'Soul is eternal' are not opposed because they refer to different substances. And similarly, the propositions,—'This thing was formerly inactive' and 'this thing is now active'—are not mutually opposed, as they refer to different times.

Some thinkers of the *Nyaya* school contend that two propositions, in order to be mutually opposed, must not only refer to one and the same substance and time but that their matters must be thoroughly undetermined up to the time the *Vada* commences. The contention is not sound. When the Debate is about matters supremely spiritual and esoteric (*Vitaraga-vishaya-vada-katha*), it is true that the debated matters are not fully understood at the time the discussion begins. But in a Debate where one party wishes to gain a victory over the other (*Jigishu*), it cannot be said that the matters in discussion are thoroughly undetermined (*anavasita*); for no one would enter into such debates unless he understood the matters thoroughly. Then, again, the matters in a Debate about spiritual matters, may be undetermined but they may not be *thoroughly* undetermined; for, such a Debate may arise when people have a reasonable doubt or but a hazy conception about those matters. In a Debate where one party wants to gain a victory over the other, the parties, as already pointed out, are thoroughly acquainted with the matters in dispute. The Disputant (*Vadi*) in such a case is convinced of the validity of his contention through the *Pramanas*,—e.g. of the proposition that 'Sound is eternal,'—and advances the arguments in support of his contention to refute the counter-contention of his opponent. The Opponent (*Prativadi*) again, is similarly convinced of the validity of his theory.—e.g. 'Sound is non-eternal'—and finds fault (*Dushana*) with the assertions of the Disputant. This is the way in which a Debate is carried on. In such a Debate, it cannot be said that the matters in dispute are *thoroughly unknown* to the parties.

It has been said in the text that the *Vada* consists in the

advancement of arguments for and against a theory. It may be asked, however, How can the Opponent bring forward an argument against a doctrine which is established by the arguments of the Disputant? How can one and the same doctrine be established and refuted? The answer is that the establishment of a theory by the Disputant is not final, nor is its refutation by the Opponent final. The Disputant advances arguments in his own way and so far as he understands and so does the Opponent. As there is no finality (unassailable determination or establishment of either theory) at the time the *Vada* commences and goes on, there is nothing inconsistent in its continuation.

Sutra, 2.

In a Debate, the party who begins is either one who wants a victory or one who wants to determine truth.

Commentary.

The party who begins the Debate and whose object in opening the Debate is simply to defeat his opponents, is called *Jigishu.* He generally begins with proud and pompous challenges, such as, "O ye, weak animals! At once leave this forest, for the Lion is come,!" "O you, thinker of *Sitapata* (white-robed) school! Why do you delude these innocent disciples of yours by a display of your false learning?", "There is no Soul, *Adrishta* (the theory that every act is sure to be followed by its fruit) is not proved, Future Life is impossible." The *Jigishu* may also begin the Debate by exciting the king in the following way,—without challenging his opponents directly, "In your council, there is no one who is truly learned!" As stated above, one who wants to determine truth (*Tattva-nirninishu*) may also begin the Debate. He begins in this way, "Well, friend, is Sound eternal in some respects only or is it eternal absolutely?" Instead of beginning in a doubtful mood, he may also begin as follows:—"Sound is eternal in some respects."

It may be that the opponent is a highly cultured man and the Debate goes on with that wise and erudite opponent, arguing with a number of disputants on the other side who may want to have a victory over him or who may be only seekers of truth. Where thus knowledge and erudition are on the side of the opponent, the

Debate may be between one single man figuring as the opponent on the one side and quite a number of disputants on the other side. Sometimes, again, the opponent is one who is *Tattva-nirninishu* i.e., who wants to determine truth and he is met by a number of disputants. In this way, in a Debate there may be oftentimes, more than one disputant, beginning the *Vada*.

Sutra, 3.

A '*Jigishu*' (one wishing to conquer) is one who wants to defeat another by advancing arguments of proof and refutation, in order to establish his own contention.

Commentary.

A debater who is a *Jigishu*, puts forward, for instance, his contention that 'Sound is in some respects eternal.' He would try to defeat his opponent by advancing arguments which would support his own contention and arguments which would go against the theory of his opponent.

Sutra, 4.

A '*Tattva-nirninishu*' (one, wishing to determine truth) is one who wants to establish truth in those ways.

Commentary.

The second class of debaters are persons who are Seekers of truth and who try to establish truths e.g. 'Sound is in some respects eternal' in the very same ways as a '*Jigishu*' i.e., by advancing arguments of proof and refutation.

Sutra, 5.

That is of two kinds viz., 'In himself' and 'In others.'

Commentary.

A Debater who is a *Tattva-nirninishu* enters into a Debate either for determining a truth for himself whose mind might have been in doubt or for making others understand the truth out of kindness for them. A *Tattva-nirninishu* may thus be of two kinds.

It may be said that a Debater who wants to convince others of some truth (a *Tattva-nirninishu* of the second kind) is, after all, but a *Jigishu*; for, the people present in the hall of the Debate would declare his *victory* as soon as he convinces his opponent of the truth of his position. But the thing is that the *Tattva-nirninishu*

is never after a spectacular *victory* ; he enters into the Debate simply out of kindness for others whom he wants to give some truth. He is not a *Jigishu* although he actually gains a *victory* and people call him *victorious*. The direct motive of a *Jigishu* in entering into a Debate is to gain a *victory* while that of a *Tattva-nirnishu* is to convince others of some truth. Indirectly, of course the latter gains a victory but as it was not the direct object of his entering into the Debate, a *Tattva-nirninishu* cannot be regarded as a *Jigishu*.

Sutra, 6.

The Disciples etc. belong to the first class.

Commentary.

The Debaters who are after discovering the truth for themselves,—the *Tattva-nirninishu's* of the first class—are the Disciples, Students, Friends, etc.

Sutra, 7.

The Preceptors etc belong to the second class.

Commentary.

Teachers etc. are the *Tattva-nirninishu's* of the second class.

JAINA BOOKS TO EUROPEAN SCHOLARS.

A few months ago, a number of Jaina books were sent out to me from Bombay at the instance of Muni Lalita Vijaya, disciple of the Jainacharya Sri Vijaya Vallabha Suri. It was intended that they should be sold out, and books on Jainism published in Europe should be purchased in return. I deposited these books with the famous Oriental Booksellers of London. A. Probsthain & Co., 41, Great Russel Street, London. They have now put them on sale and are trying to dispose of them.

Later on the Muni asked me to distribute such books as could not be sold among scholars who were likely to make use of them. In accordance with his wishes, copies of Kalpasutra and Chicago Prashnottar were presented to the following Scholars on the

occasion of the Diwali in commemoration of the 2452nd Nirvana anniversary of Lord Mahavira.

1. Prof. Dr. Helmuth von Glasenappe, Ph. D., Berlin.
2. Prof. Jules Bloch M.A., D. Litt, Paris
3. Sir George A. Grierson, Surrey (England).
4. Prof. R. L. Turner, M.A., London.
5. Rev. Dr. T. Grahame Bailey, London.

Only the Chicago-Prashnottar was presented to him.

Prof. Glasenappe writes, "I am very delighted to possess them. They are of very great use to me in my study of Jainism. My book on Jainism is at last printed after much delay. The information your last letter contained is very useful. I regret that you are so far away; how much could I profit of your vast knowledge if I could see you daily. I hope that you will come later on to Germany or that we may meet again in London or in India."

Prof. Bloch says, "I find the Kalpasutra which you have so kindly sent me. Please accept my thanks for it. Last year I read with pupils parts of the Uttaradhyayana. Next time I shall read this important text when I am sure the pupils will have much to learn."

Sir George Grierson says, "I have to thank you for the beautiful edition of the Kalpasutra and for the Chicago-Prashnottar. I need not say that I value both books and that they form a most welcome addition to my library."

Muni Hans Vijaya Ji sent some weeks ago four vols. of the Gaekwad Oriental series for Prof. Glasenappe which were forwarded to him, and the receipt of which the professor acknowledged directly to the Muni.

This week Acarya Vijaya Vallabha has sent three copies of each of Jagaducaritra, Dvatrimsikatrayi and Astahnika. According to this advice one set will be presented to Prof. Glasenappe, and the other two to libraries or professors.

BANARSI DAS JAIN, London.

AN APPEAL TO JAIN SADHUS.

JAINS are proverbially rich all over India and Marwar is no exception to the rule. The Marwari Jains, almost all Sthanakwasis and Swetambaris are scattered throughout this wide country having their business transactions in all the leading cities of India.

They are wealthy and are invariably prosperous in their trades. Further they are of a charitable disposition. Yet on account of their educational backwardness their outlook is very narrow with the result their charities are not well-thought-out and beneficial to the community. Large sums of money are squandered, now and then, in giving rich communal feasts, erecting new temples where there are already many ancient ones almost left in utter ruins and so on. But unfortunately enough no money is coming forth to start educational institutions. Many a village has not even a primary school for boys; if so no need to talk about female education.

Many men who are not rich enough to pay the necessary purchase-money to get their brides are compelled to die as bachelors.

Such being the condition of affairs in Marwar may I appeal to the Jain Sadhus to kindly go over to this province and sojourn here and deliver some instructive lectures and do propaganda work to ameliorate the educational status of the Jains. To all my several requests, their only reply is, "Marwaris dont hear us. We cannot make the best of our time by going over to that province and so on." But I have to say that here is a wide field for public workers like our Sadhus. The Jain Sadhus are always kept above want wherever they go by the Samaj and it is but highly in the fitness of things that they should try to educate their ardent disciples in all possible ways. It would certainly give greater pleasure to a Sadhu and would be greater testimony of his saintliness if he is followed and acknowledged by ten cultured men than it would, if he should have even a legion of blind unlettered

admirers. May I, therefore, appeal in all humility to the Jain Sadhus to have mercy on their uneducated brethren and uplift them.

DHAN RAJ GEMAWAT, B.A, (HONS.).

INDIA AND THE JAINS.

IN days of yore the Jains formed a potent factor among the communities of India. They were rich. They were cultured. They were many. They were philosophical. They were enterprising. Nay! They were great and they were mighty. And what are we their descendants to-day, except shadows of our former selves.

In spite of all that we have lost in the course of the past twenty centuries and more, we are still rich and form a very important Mercantile Community in India. If unified strongly the Jains will constitute an invaluable asset to the nation. In addition to the fact of their lacking cohesive force and united action in national affairs it is indeed strange and regrettable that they have not given up their primitive modes of trading. They are loath to move with the current either in the commercial or political developments of the country. I may point out that the twentieth century is greatly characterised by the intensive and extensive growth of the idea of corporate actions. This modern tendency has already contributed to the growth and prosperity of several nations. It is taking root in India also. I hope the Jains will not be behind others in acting on this new principle. Many incorporated companies have sprung up in recent years and are being worked very successfully so much so that it may not be a surprise if the individual trader is ousted out of the market in due course.

Under these circumstances it is not only highly desirable but also absolutely necessary that the Jains should start limited liability companies in some of the leading cities of India. They must be more enterprising. Their young men should be sent to the different parts of the world to make a comparative study of the

economic conditions of those countries. The Jains have enough of wealth. It only requires to be *well* utilised and *fully* too. If done so the economic solidarity of the Jains would be an accomplished fact ere long. The paving the way for the unification and the economic prosperity of the Jains will not only conduce to the power and prosperity of the community but also to the strength and freedom of our time-honoured nation.—'*Bon Ami.*'

Note.—The foregoing article as sent to us is a lengthy one. Owing to the exigencies of space we are publishing only a summary.

It is true that the Jains have not yet begun to realise the many invaluable advantages resulting from co-operation among themselves, for purposes of advancement in social, religious, educational and commercial matters relating to the community. The article deserves the consideration of all Jains especially the trading classes.—*Ed. J. G.*

THE THEOSOPHICAL CONVENTION.

THE Theosophical Society celebrated its Fiftieth Jubilee Convention during the last week of December when there were about 3,000 delegates from almost all parts of the world.

Every day the lectures were attended by thousands of ladies and gentlemen and hence the huge meetings were held under the shade of the famous Banyan tree of the Society with the assistance of electric amplifiers. There were members of all castes and creeds.

Even the most superficial observer could not but be impressed with at least two important points in connection with the convention. The first idea that struck anybody as soon as he or she went to Adyar was the supreme organising capacity of that talented benefactor of India, Dr. Annie Besant. The next thing that appealed to the mind of the visitor was the widest religious toleration pervading the entire activities of the society. The Hall of the Society is fully representative of all religions.

A Hindu Temple and a Buddhist shrine were opened during the convention. We understand that funds are being collected to construct a Jaina Temple. It may also be noted that every morning during the convention, prayers of all religions were offered up by members of each faith.

Dr. ANNIE BESANT.

The Jaina Prayer ran thus :—

"Adoration to the Lord, the Destroyer of foes, the Supreme Ruler, the King of those who have attained Victory.

"Gaze, with eyes fixed lovingly on the Lord of the Conquerors, salute the Adept in all actions. Salutation to the

Master of Him who has crossed to the other shore, to the Highest, to Him of great eminence, to Him who is above all chances of destruction, to Him without blemish. Salutation to Him who never grows old, the Immortal, the Ever Wonderful, the Immense Treasure.

" Salutation to the Perfect God, full of sweetness ; I salute His Feet with my head with great reverence. I salute Him at all times with folded hands. Salutation to Thee, the Adept, the Awakened, the Good amongst all people in the world, the Shining One, the Joy of all eyes. Salutation to the Leader of all Devas and Asuras and great men, who, Oh, the wonder of it ! serve Him day and night. Salutation to Thee, the Tirthankara, the Giver of Happiness, the Master, the Brother who helpest without any motive that we can understand. Salutation to Thee who longest for the good of the World—entangled, who take resort in Thee, who art the Ocean of the Waters of Compassion. Salutation to Thee, who art perceived only in reflection in the glass of Knowledge, whose nature is both Light and Darkness. Salution to Thee who destroyest the brood of all blemishes and sins, and who removest away all sense of harassment. Salutation to Thee who art the Jewel meditated on by the world, the World-Teacher, the Blessed of the world, the Lord of the World and of its people. Salutation to Thee who makest possible the crossing of the terrible and endless sea of the worldly life, the Companion on the way to the City of Blessedness. Salutation to Thee, the Refuge of the refugeless. Free of attachment, Free of limitations, Free of form, the Lord of the World. Salutation to the Enlightener of the meek, the Peerless, the Lord of Charity, the Pure, Higher Knowledge, the Ruler of Devas."

PLEASE ENLIST

One other subscriber to

The Jaina Gazette from January 1926.

NOTES AND NEWS.

TO OUR SUBSCRIBERS.

We are at the happy dawn of the 22nd year of the existence of "The Jaina Gazette" which has been rendering great service to the Jainas and Jainism, in trying to unify the Jains, to educate them, to fight for their rights and to carry the torch of Jainism to the distant corners of the Globe. The various opinions, couched in terms of high praise of some of the great scholars of the world regarding the invaluable work done by "The Jaina Gazette," have been published in these columns from time to time.

We take this opportunity to say that much of our work is due to the kind and ready encouragement given to us by our numerous subscribers during the past years. We are glad to note that there are many subscribers who have been continuously patronising the Journal from its very start in 1904 till now. While expressing our heartfelt thanks to all our constituents for their generous co-operation and help in years past we request them to extend the same during the current year also.

Our subscribers would readily concede, we think, that the Jaina Gazette has been considerably improved in size, style and substance ever since it came to be edited from Madras in 1919. Since the beginning of 1925 we have made it an illustrated monthly. We have been promised a number of contributions from some of the most distinguished scholars of Europe. Many more improvements are in contemplation. To carry out all these schemes we are in need of funds. Therefore we request our subscribers :—

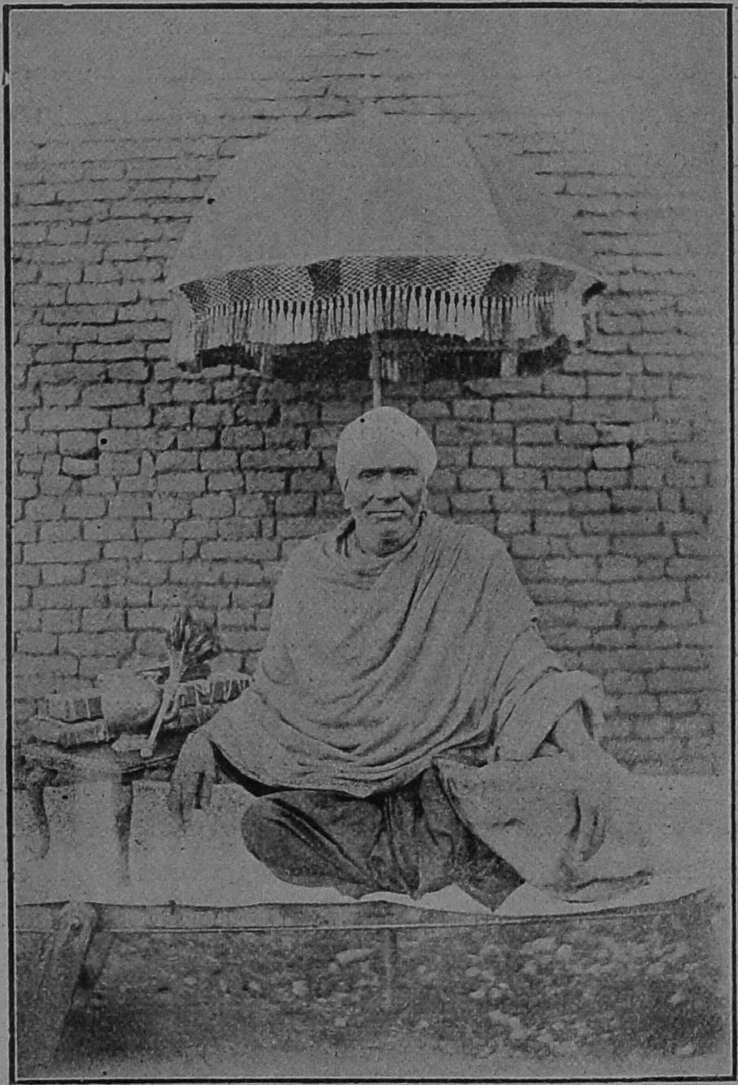
1. To enlist at least one other subscriber for this new year, By doing this we may get a large increase in our annual income which may enable us to double the number of pages with many more illustrations.

2. To contribute donations on the occasion of private or public festivities which will be duly acknowledged in the columns of the Jaina Gazette.

3. To remit per M.O. immediately all arrears if they have any and the subscription for the new year since the V.P.P. is costlier.

4. To send articles and notes and news for publication then and there.

5. To patronise the Devendra Printing and Publishing Co., Ltd. by purchasing its publications.

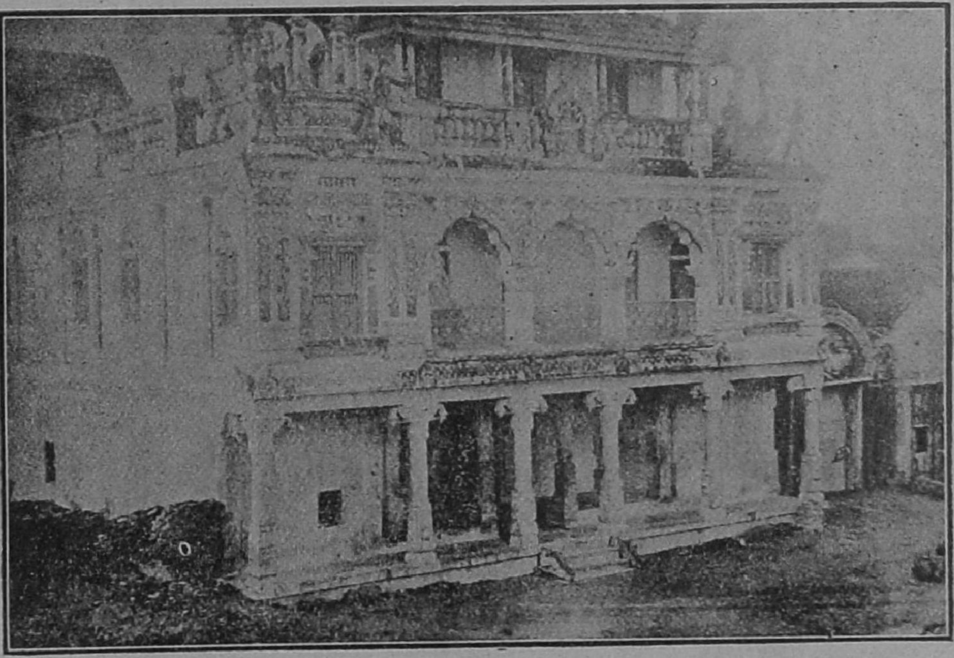


H. H. THE LAKSHMISENA BHATTARAK.

"When Hiuen Tsang, the Chinese pilgrim, visited Southern India in A.D. 640, Digambara Jains and Jain temples were numerous in both the Pallava realm (Dravida) and the Pandya

Kingdom (Malakuta)."* But subsequently a stormy wave of persecution of the Jains began to sweep almost all over India and threatened to extirpate Jainism. As a necessary counterblast against this crisis, about a thousand years ago, there came out a Great Jain Acharya, Sri Lakshmisena by name with his message of *Ahimsa*—the doctrine of *Live and Let Live*. Tradition says that he belonged to the celebrated line of *Mula Sangha* which had its origin from the famous Teacher and Philosopher Bhagwan Kundakunda Acharya,

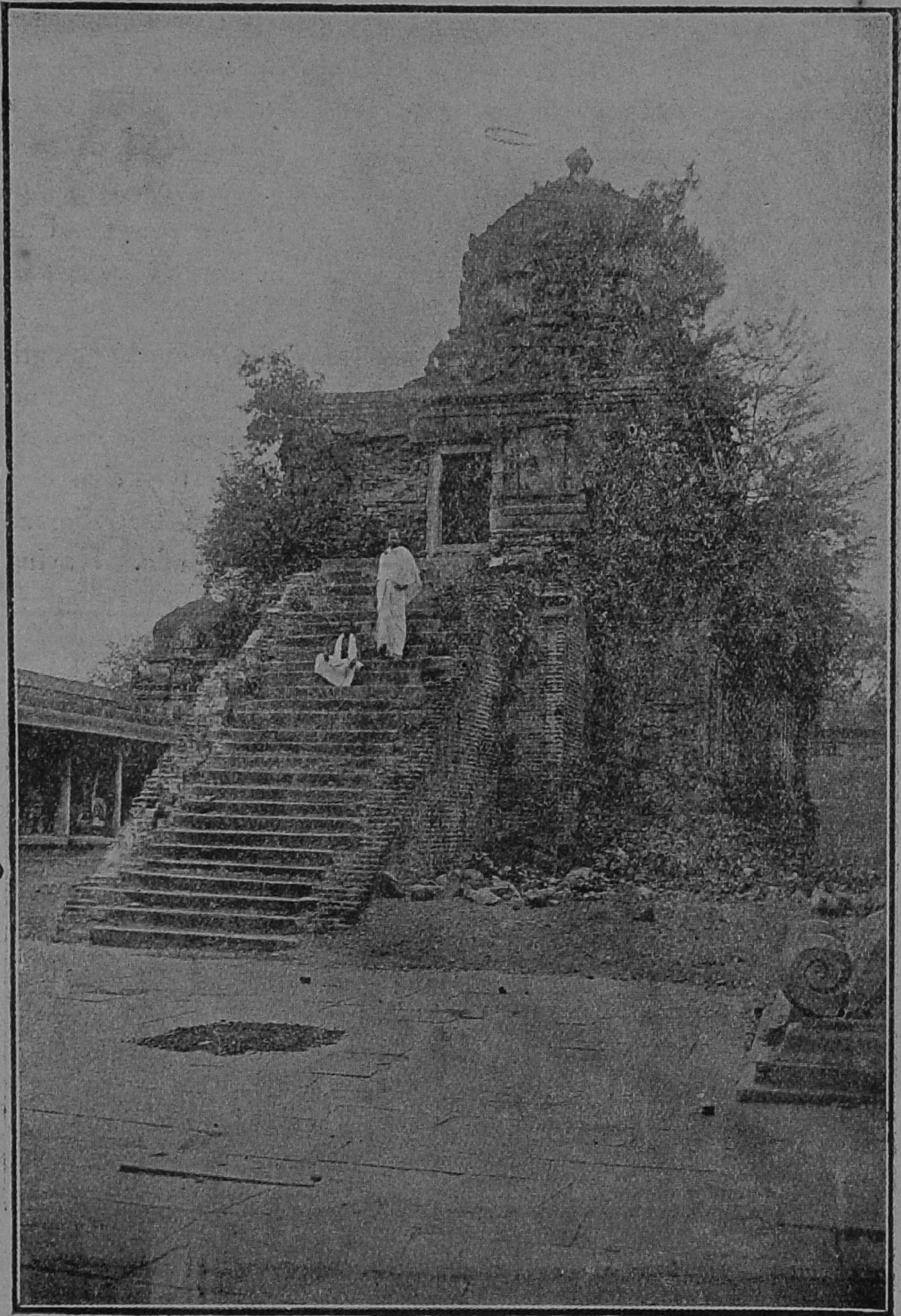
Sri Lakshmisena Acharya travelled throughout the length and breadth of India preaching the doctrine of "Love" and "Peace" and reviving Jainism. In order that his mission may be continued even after him and to invest it with the character of permanency he established four *Pitams*—centres for religious heads at Delhi, Kolhapur, Jina-Kanchi and Penukonda. Having



THE RESIDENCE OF THE BHATTARAK AT CHITTAMUR.

Delhi as his head-quarters he enthroned three of his disciples as Acharyas at the three other places. All of them were known as Lakshimisena. For several centuries these Acharyas in succession

* *Early History of India* by V. A Smith, p 454.



SRI AKALANKA BASTI (near Conjeevaram.)

This Ancient Temple is situated in *Akalanka Bhasti.* There will be a Mahotsava festival lasting for ten days beginning from 18th February, 1926. His Holiness The Lakshmisena Bhattarak is also expected to be present on the occasion.

were doing great service in reviving Jainism. In course of time, the Pitams at Delhi and Penukonda became vacant and the *Pitam* at Jina-Kanchi was removed to Chittamoor in South Arcot District where it continues to this day.

The present Bhattarak who occupies the pontificial chair or *Pitam* was elected to that high and exalted office only two years ago by the unanimous consent of the Tamil Jains. Even while he was a layman he was highly cultured and pious; he was an ideal Sravaka and an object of profound veneration by all who knew him. He is over sixty years in age and has a deep and thorough knowledge of the Jaina Scriptures. It is indeed a happy sign of the times that the Tamil Jains are gifted enough to have such a fully qualified religious head. He is deeply interested in the spiritual welfare of his disciples and is now busy erecting a grand Jain Temple begun by his predecessor. May he live long and up-lift the educational and religious status of the Tamil Jains is our humble prayer.

Just when we are closing this note we are glad to receive the following from Mr. G. Jinadasa Nainar at Chittamoor :—

" A Jain Sanskrit Pathasala has been opened at Chittamoor by His Holiness the Lakshimisena Bhattaraka Swamigal on 28th January 1926. It is expected that it will be recognised and a grant will be given to the institution by the Madras Government. His Holiness will open a boarding house to feed poor students. Arrangements are being made to collect funds and a Mahasabha will be convened on the occasion of the annual *Rathotsava* festival of Sri Parsvanatha. All Jains are requested to help the newly created institution."

ESSAYS FOR COMPETITION.

Mr. Kishori Lall Jain, B.A. (Hons.) Secretary, Mahavira Jain Association, Lahore, writes :—" Mahavira Jain Association, Lahore will award three prizes of the value of Rs. 15, Rs. 12, and Rs. 8 respectively to the three competitors who will write the best essays on any one of the following subjects. The essays may be written in English or in Vernacular (Hindi or Urdu). They should

reach the Secretary by the 15th of March 1926. The essays will not be returned.

(1) Jainism confers equal rights upon all.
(2) What has Jainism taught to the world?
(3) How can the various sub-sects of the Jains be united
(4) How can Jainism become a Universal religion?

THE JAIN FAITH AT HISSAR.

Mahatma Bhagwandinji and Arjunlalji Sethi, invited here for the anniversary of the Punjab Jain Conference, lectured at the public meeting yesterday.

Babu Thakurdas Bhangwa, a leading vakil of this district took the chair.

While inviting Mahatmaji to speak, he said Jainism aims at brotherhood between man and God.

Mahatmaji said that despite the apparent diversities, in essence all religions centered round the service of humanity. Jainism preaches unreserved co-operation between fellowmen and kindness towards creatures of the lower orders. Ahimsa is the prime command of Jainism, but it is not confined to non-injury and prohibits even harming one's feelings and susceptibilities. He refuted the charge that the Ahimsa of Jains led to deterioration of physique and manhood and showed how it betrayed ignorance of the Jain conception of Ahimsa. He cited the names of historical personages that were in no way inferior to the grandest of chivalrous and strong men and who at the same time scrupulously avoided flesh eating. The history of the Jains, he opined, if accessible could bring out most valiant fighters and successful Rajas to common knowledge.

In the end he wanted the audience not to judge Jainism with references to the present state of its followers, for rituals and forms which were meet to be changeable have come to be regarded as fundamentals.

Sethiji then, while disowning any claims to panditship, explained at length the fine and elevating principle of *anekant* of Jainism which aims at extracting oneness from diversity and showed how this religion is open to and recognises aspects to

truth enunciated in various forms of faith. Referring to the President's remark, he pointed out that what Jainism aims at is the establishment of brotherhood, not simply between man and man, but between man and God himself. Every being could attain, that sublimity. But this attainment is not possible, he declared now when even molecules all round are infected with slavish mentality. The slave must not talk of the bliss of salvation. Let pity of the Jainas and their love for the exalted principle of their religion be showed in practice. Let them show these contributing their mite in the cause of the motherland and the cause of the oppressed, hence the cause of religion. Thus alone could their religion flourish. He asked Jains not to make this universal religion a seclusive and narrow sect and thus blaspheme it.

Amid appreciative applause, he sat sounding a note of warning to all never to let forms and ceremonies of their particular faith take an upper hand over their inherent sense of right.

Brahmachari Sitalprasadji supported and clarified on the authority of Jain scriptures what the two speakers had said and amid vociferous greetings, the meeting terminated.—*The Hindu.*

A JAIN "SANDOW."

Quite wonderful feats of physical culture and muscular power were exhibited by Prof. K. K. Shah a young Jain gentleman of 30 years hailing from Kathiawar, at the Pearl Opera House at Karachi. Mr. N. D. Mallick in the beginning introduced the Professor and said he had won 17 gold medals for his extraordinary physical feats and was a living embodiment of what a man could achieve by regular exercise and Brahmacharya.

Prof. Shah then thanked the audience and assured them that he had no magic but whatever performances he would show, could be performed by anyone if he cared to develop his body.

Prof. Shah then began with the programme. A very heavy stone weighing it is said, about 3,000 lbs. was placed on his chest by the aid of pullies by about half a dozen men and smaller stones were kept on it and broken with hammer blows.

A heavy bullock cart with about 15 persons was then passed from on his back amid great cheers. The same cartload was then passed from on his hand, chest and *neck* by turns, the last performance entailing great risk to his very life. But he came out quite successful and smiling through all the ordeals. While he performed the last feat, he was presented with a hundred rupee note by Seth Jaising Bhai Poonamchand, a local Jain Merchant.

He was then bound by 6 strong men with an iron chain and with the power of his arm muscles he extricated himself from the fetters.

He then stopped two running Ford motor cars (of 12 horse power) each going in opposite direction, by holding them with a rope tied to their rears. Among other wonderful feats were breaking of thick iron chain and carrying a 2,000 lbs. stone on chest while holding balance on two chairs and having pointed arrows and swords below him. If he had missed to carry the stone, these would have pierced his body and done him to death. Prof. Shah we are told is not a professional athlete. He came to Karachi on his way to America where he is going to get further training.—*New Times.*

A PRATISHTA MAHOTSAVA AT ARRAH.

A new Jain Temple has been erected by that great benefactor of the Jaina Community Buba Dhanendra Das of Arrah, specially for the students of the Jain Balavishram. The Pratishta ceremony of this temple will begin on the 12th February. All Jains are invited to be present on the sacred occasion.

OUR EX-EDITOR A DEWAN.

We are very glad to inform our readers that one of our past editors Rao Bahadur A. B. Latthe, M.A., LL.B., has been appointed to be the Dewan of Kolhapur. While congratulating Mr. Latthe on his being entrusted with this high and responsible office in the State we are sure that the citizens of the State have got better times to enjoy under his able guidance. We sincerely thank His Highness the Maharaja Saheb of Kolhapur for his able and happy choice,

MADRAS LEGISLATIVE COUNCIL AND THE JAINS.

We understand that in the ensuing session of the Madras Legislative Ccuncil on 8th February Mr. Manjayya Heggade will move for leave to introduce "The Jain Succession Bill" and Mr. Raghuchandra Ballal will move a resolution to prohibit injury to life in the vicinity of Jain temples in Madras Presidency.

This prohibition of injury to animals near Jain temples will be welcomed with great joy by all Jains. Ahimsa or non-injury to life is the very basis on which the whole of Jaina ethics is constructed. Therefore the mere sight of some injury to any life deeply saddens the heart of the Jaina and disturbs his mental equanimity. If the solemn silence of the Muhamadan mosque ought not to be disquieted by the Hindu drums and pipes and if the Sunday Sermons in the Christian Church should not be disturbed by the noise of the tramcars, is it too much for the Jaina to ask that his meek and pious prayers in the *Temple of the Arhat* must not be interrupted by the pitiful and agonising cries of helpless birds and beasts in the vicinity of a Jain temple which is indeed a veritable abode of peace, joy and equality.

THE LATE CHARUKIRTI PANDITARYAVARYA SWAMIJI.

As we are running to the press we are extremely grieved to learn that His Holiness Sri Charukirti Panditaryavarya Swamigal of Sravana Belgola Mutt passed away suddenly at 1 A. M., on Tuesday 26th January. The late Swamiji was at once a profound scholar and a practical sadhu. His premature death at his 44th year is indeed an irreparable loss to the entire community. May his pious soul enjoy everlasting peace and bliss is our humble prayer.

We do not know if the late Swamiji has nominated his successor as is customary in almost all Jain Mutts. If nobody has been nominated hitherto we would wish that the disciples of the

time-honoured mutt at Sravana Belgola would deeply think over the matter before they elect a successor to the highly responsible office. It is needless for us fo emphasise on the importance of Sravana Belgola as a Great *Tirtha*—known as the *Dakshina Kasi* for the Jains. Therefore it is highly desirable that the person who occupies the *gadi* at Sravana Belgola should be 1. highly cultured 2. pious and pure in conduct 3. a man of liberal views, 4. a scion of a respectable family and 5. one aged more than about fifty years. The question of age is not a point to be trifled with. Some mutts have had to repent for the folly of having not elected aged persons. In this connection it may be observed that some of the very high appointments in British India (e. g. the Justices of the High Court or the Memberships to Council of State) are given only to persons who are above a certain age. Therefore we hope that the Mysore Government or the disciples of the Mutt or who ever may have the power vested in them to elect the successor will have due regard to the necessary qualifications discussed above in the interests of the Jains all over India.

ACKNOWLEDGEMENTS.

We are in receipt of a Time Table of the Principal Railways of India published by the Great Indian Peninsula Railway, Bombay. The publication contains some new and interesting features about it. It has 22 maps, a comprehensive index of Stations and routes and important information for travellers. It is also noteworthy that the historic importance of such places as Sanchi, Ajanta, Delhi and others is briefly referred to for the benefit of the tourist. Besides there is also a Rapid Reference Indicator to be of use in cases of emergency. The time table is beautifully got up and is priced at Rupee one only per copy.

CALENDARS.

We have received a beautiful picture calendar from Messrs. Guru Basava & Co., Ltd., Madras, and a neatly printed wall calendar from Indian Steel Trunk Factory, Negapatam.

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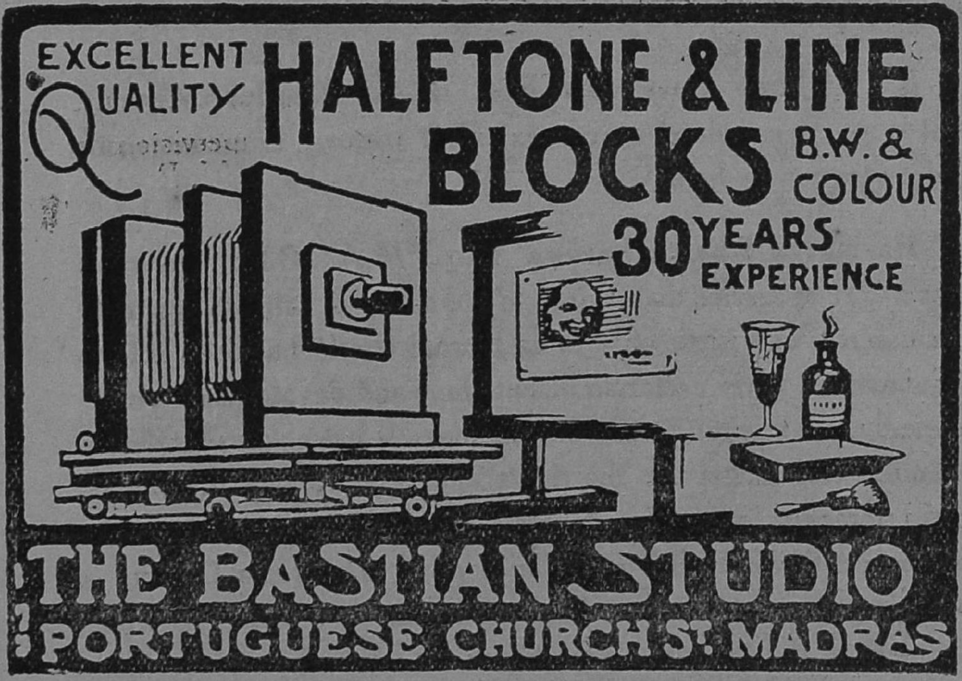

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Prof. Dr. F. O. Schrader, Kiel, Germany :—" I have to thank you for having so kindly sent me, "The Jaina Gazette" Vol. XXI, No. 6 and 7. The Gazette is an old acquaintance of mine, but it had a much more rustic appearance when I saw it in India and I must congratulate you on having succeeded in giving it its present form. It was always a matter ot wonderment to me that the Jains among whom there are so many rich and enlightened members, are so late in understanding that an organ like yours is a vital necessity for them. I request you to enlist me as a subscriber to the Gazette * * ."

F. E. Pargiter Esq. M.A., I. C. S. Oxford :—" It seems to be very interesting to all who are concerned in Jainism."

Dr. L. D. Barnett, M. A., D. Litt. London :—" I sincerely hope that the efforts of your journal to promote the best interests of the Jain Communitv may meet with the success that they deserve."

B. Rickhab Dass Jain Esq., B.A., Pleader, Meerut, writes :—" It is indeed a very excellent paper. Even non-jains read it very fondly here."

Harisatya Bhattacharyya Esq., M.A., B.L., Howrah says :—" The service that it does to the cause of Jainism is simply invaluable. This is the only Jaina Journal which has been able to rise above the petty sectarian disputations and devote itself wholeheartedly to a scientific study of Jainology. It has always fearlessly defended and fought for the rights and privileges of the Jainas. It has removed numerous doubts and wrong notions about the Jainas and their History and Philosophy. The Jaina Gazette is the only paper published in English, so far as I know, to which a student of the oriental research can be referred for information about Jaina archaeology, epigraphy, ethnology, geography, history, folk-lore, literature, philosophy and religion * * ."

M.R.Ry., K. S. Ramaswami Sastriar Avl., B.A., B.L., Sub-Judge, Tanjore :—"I have been reading the issues of the Jaina Gazette off and on, specially the issues published from 1919 under your able editorship. You have been conducting it in a spirit of deep insight and wide toleration * * ."

Praktana Vimarsa Vichakshana, Rao Bahadur R. Narasimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore :—"Your Journal has been doing excellent service not only to the Jaina community but also to other communities interested in religion and philosophy by publishing month after month valuable articles bearing on the Jainas and Jainism. * * * Nor does it neglect the political and social uplift of the Jaina community * * ."

Mr. T. V. Seshagiri Iyer, B.A., B.L., Retired High Court Judge, Madras :—"This is the true spirit in which religious magazines should be conducted in this country."

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Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany :—"I read this Journal always with pleasure because every number of it contains one or some articles of interest for a student of Jainism. I hope you will translate also other passages of the *Sri puranam* and publish them in the Gazette ; I found the first article very useful."

Dr. Satischandra Vidyabhushan, M. A., Ph. D., M.R.A.S., etc., Calcutta :—"The Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

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ILLUSTRATIONS.

1. The Image of Sri Gommatesvara just before Mastakabisheka. 2. His Highness Sri Krishnarajendra Wadiyar Bahadur 3. His Highness's camp at Sravana Belgola. 4. His Highness coming to the Conference. 5. The Silver Throne presented to His Highness. 6. His Highness presiding over the All-India Jain Conference. 7. His Highness listening to the Welcome Address. 8. The Gold and Silver casket presented to His Highness. 9. His Highness leaving the Conference. 10. Sir Seth Hukumchandji Kt. 11. Sir Seth Hukumchandji delivering his Address. 12. His Highness witnessing the Mastakabishekam. 13. The Grand Mastakabishekam of Sri Gommatesvara. 14. Pilgrims witnessing the puja. 15. The Kalyani Tank. 16. A bird's eye-view of the numerous tents. 17. Sri Charukirti-panditaryavarya Swamiji. 18. Mr, M. L. Vardhamaniah, 19. Mr. M. L. Vardhamaniah reading his Welcome Addrees. 20. Seth Gurumukharai Sukhanandji. 21. The Dharmasala at Mandhagere. 22. Bala Leelotsava of Sri Parsvanatha.

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